☆

PRESENTED
TO
HOWARD KAUFMAN
BY
CONGREGATION
ANSHE AMUNIM
SEPTEMBER 26 1964
PITTSFIELD, MASSACHUSETTS

☆

אנשי אמונים

DEDICATION

TEMPLE ANSHE AMUNIM

PITTSFIELD, MASS.

1964
5724

" . . . it shall come to pass,
That the mountain of the Lord's house shall
be established as the top of the mountains,
And it shall be exalted above the hills;
And peoples shall flow unto it."

(MICAH 4:1)

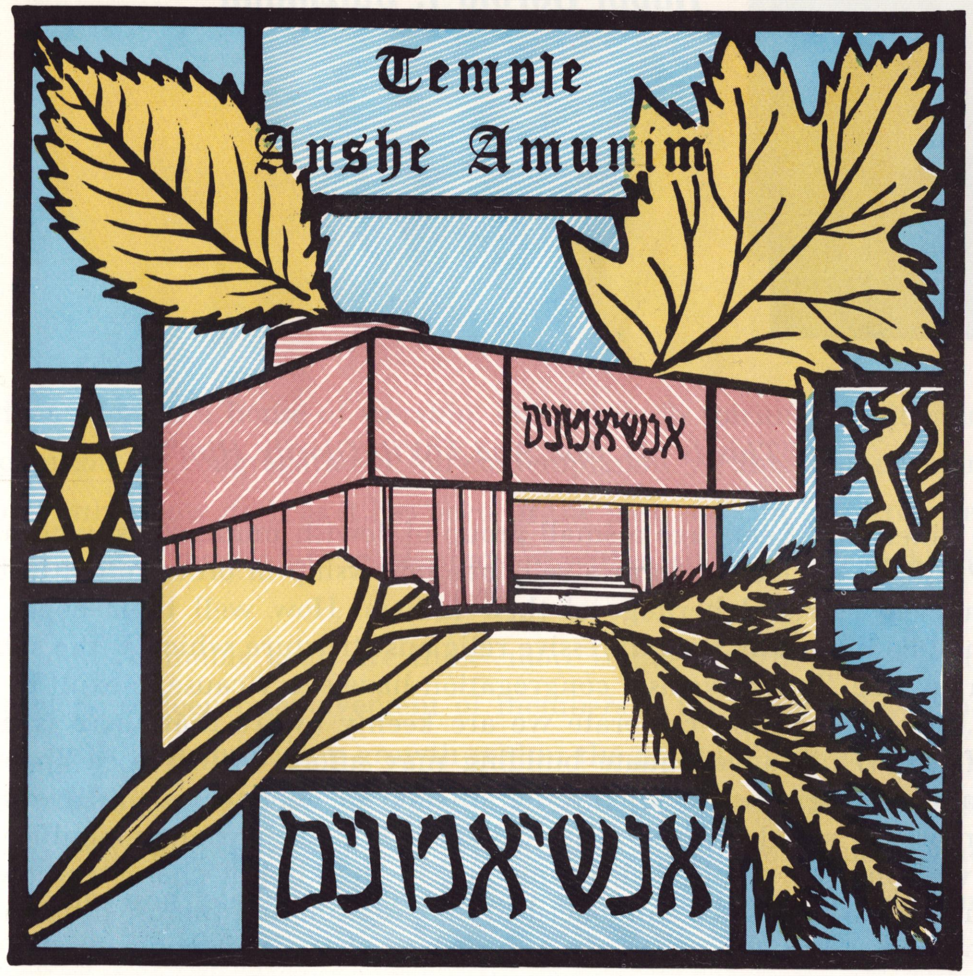
ACKNOWLEDGMENTS . . .

It is impossible in an undertaking such as this to mention by name every person who helped on this dedication book. With brevity in mind we thereby take this opportunity to thank all members of Temple Anshe Amunim who have in any way assisted in compiling the material and soliciting advertisements for this book.

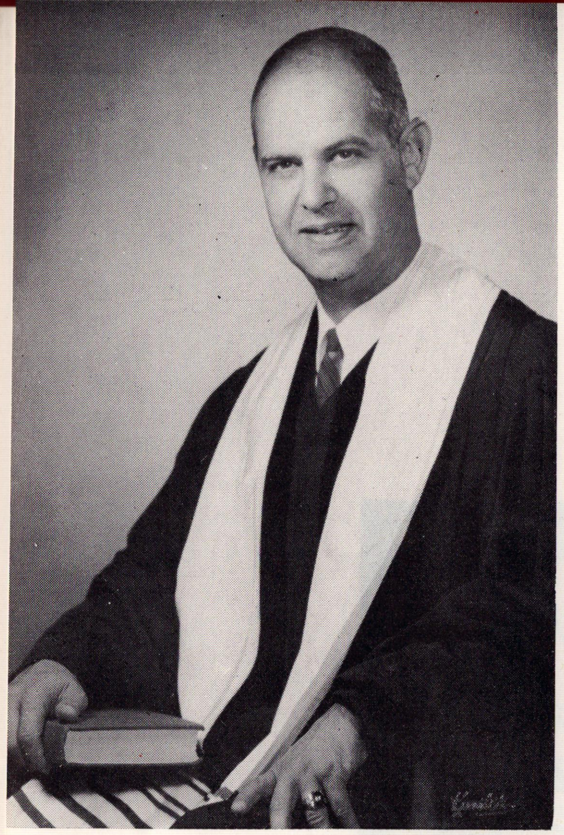
There are several people, however, who deserve special commendation. To Oliver Moss, a summer resident of Stockbridge, who so generously donated the entire cost of the front and back cover of this book, we cannot adequately express our appreciation. Our thanks go to Mrs. May Sabin and Mrs. Christine Ungewitter who spent so many hours doing invaluable clerical work. We are grateful to Eleanor Secunda for her drawing of the Temple which appears on the opposite page. We are especially thankful to Ben Wolfe, President and Treasurer of Sun Printing Corporation, for the invaluable assistance in the printing of this book.

Finally we also wish to thank all of the advertisers whose generosity has made this book possible.

Dedication Book Committee



Dedication
1964



Rabbi Harold I. Salzmann

"This Is My God And I Will Glorify Him"

Some ninety-five years ago a small group of Jewish immigrants, who had come to settle in Pittsfield, decided to form a religious fellowship in order to cultivate and nurture the ancient spiritual heritage of their fathers. How well their hopes have been realized may be judged by the impressive religious structure which is the subject of this dedication volume. Truly, we as a congregation have every cause to exult in our accomplishment. But even as we celebrate we are keenly aware that there is more to our religious faith. While an adequate building may afford us increased opportunities to strengthen our religious education program and to enhance our religious fellowship through improved social facilities, the real success of our new and magnificent religious structure will only be manifested, ultimately, in the kind of characters it will help to develop in those who will be influenced by its program and the use of its facilities.

If the purpose of our congregation's founding fathers was to strengthen the traditions of their faith so that it could be a vital factor not only in the life of its followers but in the spiritual life of the larger American community in general, then it was not alone their wish to establish inspiring Jewish religious edifices. Rather it was to encourage a succession of inspired men and women who, by their lives, would embody the teaching of Judaism. For while our Rabbinical tradition interpreted the verse from Exodus, "This is my God and I will glorify Him," as referring to the building of beautiful sanctuaries to God, our Fathers knew, also, that our sages emphasized even more the personal role that every individual Jew must play in "glorifying Him." And, in dedicating this building, we must realize that our efforts will be in vain unless we, likewise, commit ourselves "with all our hearts, with all our souls, and with all our might" to the glorification of our Fathers' God Who is the Eternal One for us even as He has been for our people throughout the ages.

Theodore Herberg, President

The dedication of a house of worship, apart from its spiritual significance, presents a unique occasion for congregational self-contemplation. At this moment our congregation may not only know itself as it has been in the past and can be in the future, it can also see most clearly the realistic goals that are within our present capabilities.

Among our attainable goals are these: more frequent participation by members in Sabbath services; a deeper involvement of members in the social fellowship of the congregation; a healthy membership growth within the potentialities of our new building; annual contributions adequate for Temple support, with free-will offerings bearing a high ratio to minimum dues; leadership training opportunities which assure a steady supply of zealous and knowledgeable successors to outgoing officers and committees; advancement of members in Jewish background and values through congregational education, formal and informal; cooperation with other synagogues and Jewish agencies in fostering the unity of the Jewish community and in deepening communal loyalties; and interpreting the Judaic spirit positively to the larger community.

These realistic thoughts mingle with a mood of idealism as we make our memorable journey from Fenn Street to Broad Street. At this crossroad of our history, may it be given us to think clearly, plan wisely, strive zealously, work cooperatively, and serve unselfishly. Ennobled by the sacrificial labors of our men and women of faith, may The People of Faith be worthy of our most inspired moments and prove equal to the challenge of our brightest future.

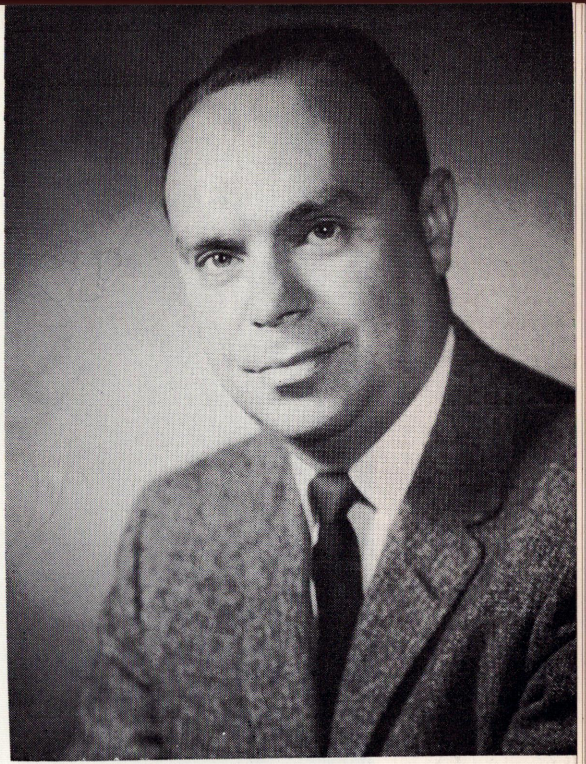
Mrs. Arthur Levy

President of Sisterhood

This is indeed a memorable moment, especially for Sisterhood which has had a long and glorious history. Sisterhood is the organization of the Temple that serves the whole family. It unites the hearts of the children to the hearts of parents, unites the individual family to the families of the Congregation. And through the World Union for Progressive Judaism, Sisterhood joins all the peoples in far-flung areas to the community of Israel.

Through our affiliation with the National Federation of Temple Sisterhoods we have sponsored several national projects. We have also participated in many local community projects. Our major role in the Temple has been to give financial support to the religious school through various fund raising projects. In addition Sisterhood has planned and donated the beautiful kitchen and kitchenette in our new Temple.

We are committed to foster and further the highest ideals of Judaism, to promote closer fellowship among our members, to aid humanitarian causes and to serve our Temple and our community. As we now move into our new building, Sisterhood pledges its sincerest devotion and its full support.



Donald Feigenbaum

President of Brotherhood

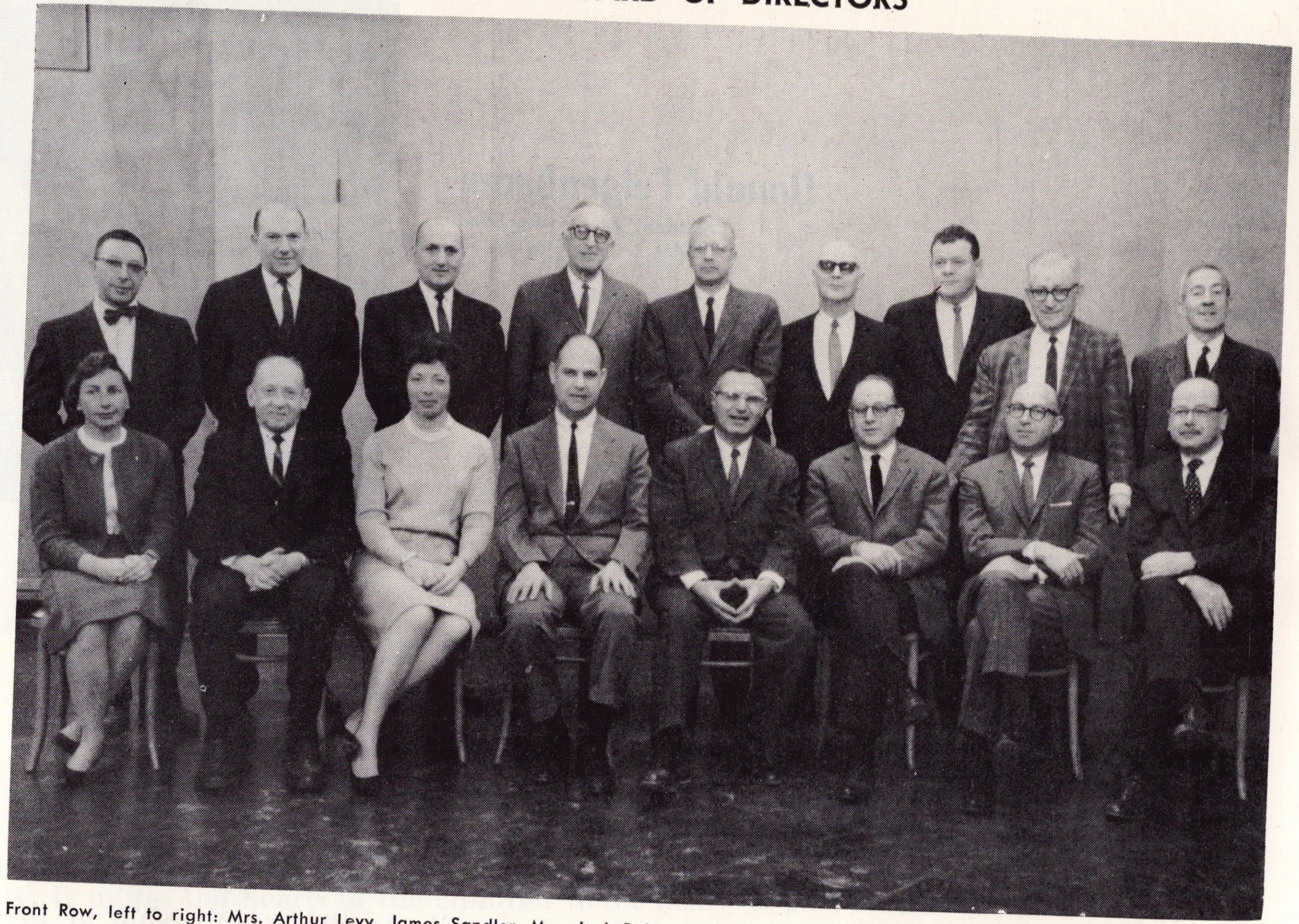
The dedication of our beautiful new Temple building is also an occasion of rededication, both for the congregation of Temple Anshe Amunim as a whole and especially for the men of the Temple Brotherhood.

For the congregation it means the start of a new era toward which we look with great expectation. Hopefully it will be a period that will see the membership of the Congregation grow in numbers. Hopefully it will be a period that will see the Temple assume an even more major role as the center of religious, educational and social activity for the members of the Congregation and their families.

For the men of the Temple brotherhood this dedication marks a new beginning in which Brotherhood can and will be transformed from a dormant into a dynamic organization. From this magnificent new house of worship Brotherhood can and will draw inspiration toward expanding its program.

As we leave our old building, a building that has many memories for all of us, we look hopefully to the future. As members of the congregation and also of the Temple Brotherhood, we look forward to a Temple Anshe Amunim that will continue to grow, to thrive and to elevate. We also look forward to a Brotherhood that will play a major role of service, of stimulation, and of support.

TEMPLE BOARD OF DIRECTORS



Front Row, left to right: Mrs. Arthur Levy, James Sandler, Mrs. Jack Paley, Rabbi Harold Salzmann, Theodore Herberg, Samuel Boxer, Mervin Wineberg, Benjamin Wolfe. Back Row, left to right: Dr. Arthur Levy, Maurice Cutler, Paul Aronstein, Dr. Harry Handler, Sheldon Shapiro, Alan Blau, Edwin Ginsburg, Dr. Garvey Adeson, Robert Newman.

OFFICERS

Theodore Herberg, *President*

Samuel Boxer, *Vice President*
James Sandler, *Vice President*
Mervin Wineberg, *Vice President*
Benjamin Wolfe, *Auditor*

Paul Aronstein, *Corresponding Secretary*
Dr. Harry Handler, *Financial Secretary*
Mrs. Jack Paley, *Recording Secretary*
Maurice Cutler, *Treasurer*

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Dr. Garvey Adeson
Alan Blau
Dr. Herbert Covel
Edwin Ginsburg
Dr. Gerald Haidak

Nathaniel Herbits
Dr. Arthur Levy
Robert Newman
Sheldon Shapiro
Albert Silverman

TRUSTEE, EX-OFFICIO

Mrs. Arthur Levy, *Sisterhood*

Milton Gordon, *Brotherhood*

SIXTH, SEVENTH AND EIGHTH GRADE

RELIGIOUS SCHOOL

A school of 50 pupils with six teachers was established on June 12, 1887. The first record reads as follows:

> "Sunday School organized this day. The meeting was attended by the Jewish residents of this town, who manifested much interest in the new departure and who very liberally subscribed a regular monthly payment towards sustaining the school. The following officers were elected for the balance of the year:

Mr. L. B. Simon, *Superintendent*
Mrs. Rosa England, *Assistant Superintendent*
Mr. J. S. Rosenfeld, *Treasurer*
Mr. A. J. Newman, *Secretary and Collector*
Mrs. H. Goldsmith, *Assistant Secretary.*"

The prime mover in organizing the school was Marion Simon, later nationally known as Mrs. Caesar Misch. The Hebrew Sunday School, as it was called, provided religious education for all Jewish children in the community. Rabbi de Sola Mendes conducted the first confirmation in 1889. In 1895 Mrs. Ellene Lederer became superintendent and devoted her energies for some twenty years thereafter to the religious education of local Jewish children.

In the year 1908 it was decided that the Sunday School "was a part of the Congregation and the meetings would be combined, all reports being submitted at time of the Congregation's annual meeting." In 1918 the School expanded with George A. Newman as superintendent, assisted by Mrs. Michael L. Eisner, Mrs. Morris Ziskind, Mrs. Nathan Finklestein, Mrs. George A. Newman and Gerson M. Rosenthal.

With the appointment of Rabbi Harry Kaplan, the first resident rabbi, in 1927, the school began to expand its curriculum as well as its size. In 1951, an addition to the Temple consisted of five classrooms, a library, an auditorium, and a stage. In 1954, rising enrollments necessitated the conversion of the vestry into a classroom, and, in 1955 it was necessary to renovate the choir loft for classroom use.

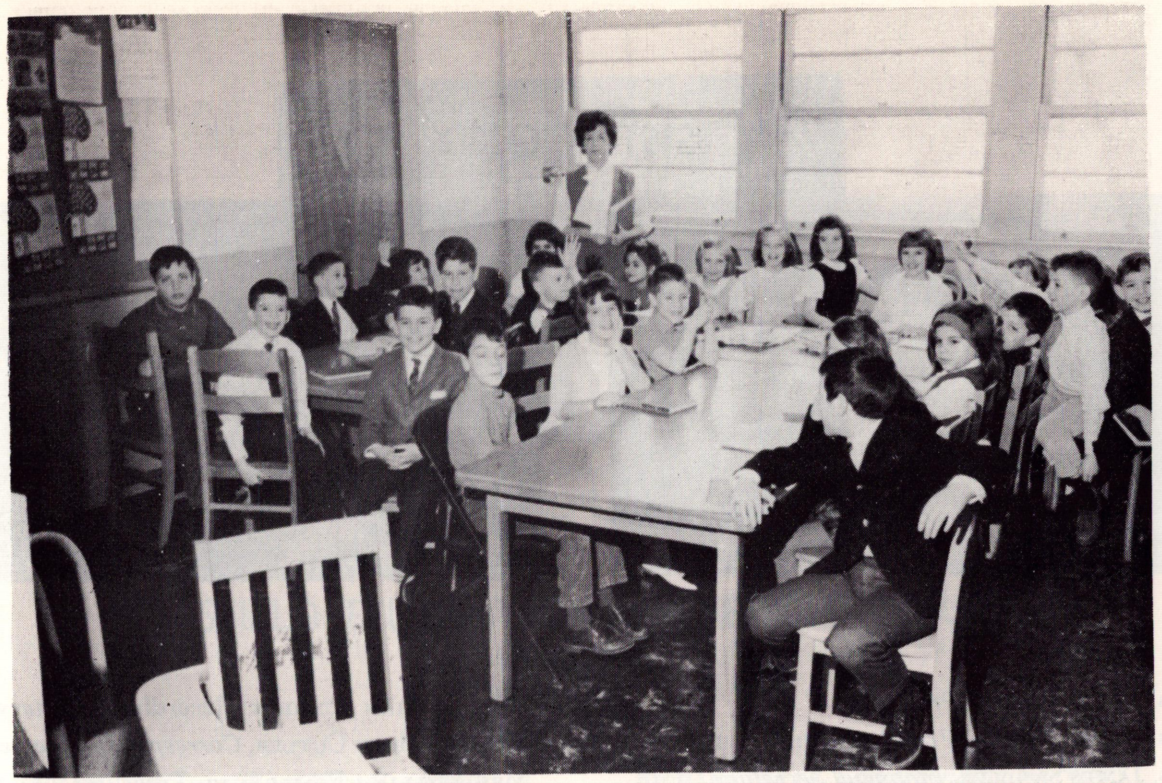
The present two-day a week operation of the Religious School began in 1946. All pupils attend on Sundays with grades 4 and higher also attending Saturday mornings. Those students attending on Saturday participate in the 11:30 A.M. worship service. Pupils preparing for Bar or Bas Mitzvah are instructed on weekday afternoons by the Rabbi.

For the past two years the facilities were inadequate to provide for the large enrollment in the Religious School and it was necessary to hold classes first in the England home on Wendell Avenue and then in the Jewish Community Center.

In 1963-64 one hundred and fifty students in grades kindergarten through 9 attended the Religious School. Seventeen children were confirmed which made this the largest confirmation class in the history of the religious school. The officers of the Religious School were as follows: Theodore Herberg, principal; Rabbi Harold I. Salzmann, superintendent; Mordecai Bauman, cantor; Mrs. Richard Brandt, secretary; Julian Lichtman, treasurer, Samuel Boxer, Religious School Committee chairman. The faculty, assisted by two student aides, consisted of Mrs. Jacob Aaronson, Mrs. Gerald Binder, Jacob Franklin, Joseph K. Handler, Ben Ortenberg, Philip Pomerantz, Mrs. Harold I. Salzmann, Mrs. James Sandler, Mr. and Mrs. Max Waxstein.

CONFIRMATION CLASS 1964

RELIGIOUS SCHOOL KINDERGARTEN AND FIRST GRADE



RELIGIOUS SCHOOL SECOND AND THIRD GRADE

RELIGIOUS SCHOOL FOURTH AND FIFTH GRADE

SISTERHOOD

OFFICERS

Mrs. Arthur Levy, *President*
Mrs. Albert Genn, *Vice President*
Mrs. James Sandler, *Financial Secretary*
Mrs. Nathan Schreck, *Recording Secretary*
Mrs. Maurice Cutler, *Corresponding Secretary*
Mrs. William Pomerantz, *Treasurer*

BOARD OF TRUSTEES

Mrs. Samuel Boxer
Mrs. Joseph Budnitz
Mrs. Harry Cooper
Mrs. Irving Sacks

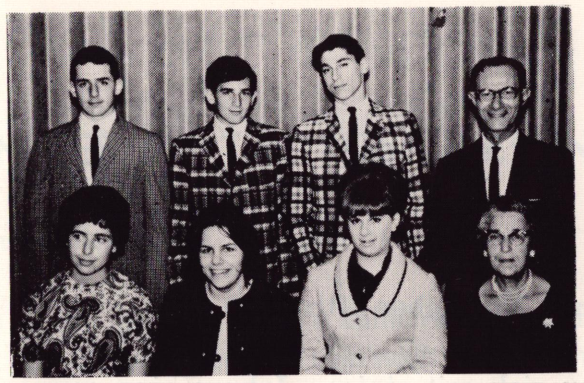
On July 28, 1882, a group of women of Congregation Anshe Amunim formed the Hebrew Ladies' Benevolent Society to care for the sick, help the poor, and aid the work of the congregation. The first officers were Mrs. Moses England, president; Mrs. Louis Wolff, vice-president; Mrs. Samuel Goldsmith, secretary; Mrs. Isadore Meyer, treasurer. Besides these officers, the charter members included Mrs. L. B. Simon, Mrs. H. Goldman, Mrs. J. S. Rosenfeld, Mrs. M. G. Rosenthal, Mrs. Lippman Kelm, Jr., J. R. Newman, Mrs. Charles Wolff, Mrs. Morris Lederer, Mr. M. B. Simon, Mrs. A. J. Newman, Mrs. E. Spiegel, and Mrs. Jacob Eisner.

Having become associated with the Ladies' Auxiliary Society of New York for the benefit of assisting with the Home for Aged Hebrews, the society on April 1, 1883 changed its name to the Ladies' Auxiliary Society. In addition to sending financial assistance to New York, The Ladies' Auxiliary Society disbursed sums to the needy in Pittsfield as well as food and garments sewn by members meeting weekly at one another's home.

In 1925 the society changed its name once again. The first officers of the Temple Aid Society were Bertha C. Meyer, president; Mrs. Samuel B. Rothkopf, vice-president; Miss Carla F. Rosenthal, secretary; and Mrs. Abraham Michelman, treasurer.

In 1936 the Temple Aid Society joined the National Federation of Temple Sisterhoods and changed its name to the Temple Sisterhood.

From 1882 to 1964 Sisterhood has expanded from a membership of sixteen to one hundred seventy. In this period Sisterhood, which has undergone several changes in name, has been steadfastly served by a succession of able officers and committees and has always dedicated itself "to aid the work of the congregation." This work has taken the form of organizing and supporting religious instruction for our children, cultural education for our adults, interfaith forums for all citizens, and the donation of many beautiful gifts to enhance our worship service.



Seated, left to right: Marcia Aronstein, Carolyn Levinson, Roslind Cutler, Mrs. Ediff, Adviser. Standing, left to right: Steven Korkin, Robert Wayne, Richard Adler, Mr. Edward Ediff, Adviser.

PITTSFIELD FEDERATION OF TEMPLE YOUTH

OFFICERS

Roslind Cutler, *President*
Carolyn Levinson, *First Vice President*
Steven Korkin, *Second Vice President*
Marcia Aronstein, *Recording Secretary*
Richard Adler, *Corresponding Secretary*
Robert Wayne, *Treasurer*
Mr. and Mrs. Edward Ediff, *Advisers*

The Pittsfield Federation of Temple Youth (PFTY) is the junior arm of the Temple. All boys and girls who have entered the religious school confirmation class but have not yet graduated from high school may become members of PFTY provided their parents are affiliated with either the Temple or Sisterhood.

The group is part of the New England Federation of Temple Youth (NEFTY) which is the regional division of the National organization. While each local group is autonomous, its affiliation on the regional and national level provides a guide for common aims and action.

The officers and parents of Temple Anshe Amunim felt there was a need for holding our religious school graduates close to the Temple. For most children Confirmation marked the end of active participation in Temple functions. The creation of PFTY with its social and cultural program provided a means of channeling the interests of these young people into Jewish oriented activities.

The formation of PFTY thirteen years ago was not initially greeted with enthusiasm by the young people. It took time to find an adviser and to develop a program that would be attractive and would be of sufficient interest to hold them. As late as 1955 there were only four members in the group. By 1958 there were twenty-six members, while today the membership totals thirty-four which represents almost all of those who are eligible.

PFTY meets every other Sunday evening through the school year. Programs are planned by a program committee and the adviser. Debates and discussions on topics of current interest evoke the greatest degree of enthusiasm. Guest speakers, movies, dances, and song fests have provided variety in programming.

Conclavettes, arranged by NEFTY and open to all members, provide an opportunity for our boys and girls to meet with other regional groups. Three years ago PFTY was host at a conclavette which attracted 80 boys and girls from other New England cities.

The need for PFTY has been amply demonstrated. With the magnificent facilities now available in the new building, religious school enrollment should soon increase. And when these children become eligible for membership, PFTY will be ready and eager to receive them.

Pittsfield, Mass., November 14th, 1869

Nachdem sich seit einigen Jahren eine genuegende Anzahl Israeliten dahier niedergelassen und dem Wunsche beseelt fuer die Zukunft mehr den Gesetzen der mosaischen Religion nach zu leben, haben die Unterzeichneten es sich zur Aufgabe gemacht eine Synago auf hiesigem Platze zu gruendem. Zu diesem Zwecke hat man sich heute in Hause des Herrn C. Wolf's versammelt. Die Mitglieder haben sich nicht nur allein zahlreich eingefunden, sondern auch recht liberal zur Gruendung einer Synagoge subscribiert und die Errichtung eines Hauses Gottes ist zur Tatsache geworden und somit ins Leben getreten.

Religion wurde uns von dem lieben Gotte befohlen und aufgelegt und beobachten wir seine Befehle so vollziehen wir ein edles Werk. Religion ist nur der einzige wirkliche Grundsatz des Glueckes and Wohlergehens und sonach unentbehrlich. Wollen wir daher der Stimmee Gottes Gehoer geben und inbruenstig unsere Gebete zum Himmel senden, dass wir jetzt im Stande sind Ihm ins gesammt fuer die Gnade und Barmherzigkeit zu danken, dass er uns in diesem fremden Lande so hilfreich beigestanden hat.

Man erwartet nun von Allen und von einem jeden der Mitglieder insbesondere sein Moeglichstes zur Aufrechterhaltung der Gemeinde beizutragen, denn nur ein harmonierendes Ganze kann unsere Zwecke foerdern.

Die Gemeinde hat sich den Namen
Ansha Amonim
gegeben und besteht aus 19 Mitgliedern, die hierunter Ihre Namens Unterschrift biefuegen.

MINUTES OF THE FIRST METEING

Pittsfield, Mass., November 14, 1869

Whereas in the last few years a sufficient number of Israelites arrived here and have expressed the wish to live in accordance with the laws of the mosaic religion it is resolved herewith by the undersigned to found a Synagogue. This meeting was called for today and held at the house of Mr. C. Wolf.

A large number of members attended and by their generosity have made it possible to form a congregation and make a house of worship a reality.

In obeying the will of God and in observing the laws given to us by Him we are performing a noble deed. Religion is the only real basis for happiness, health and wellbeing, and is indispensable. We would the voice of God be heard and give thanks to our Lord for having taken care of us, and for the helping hand He extended to us in this strange land, now that we are able to do so. We expect that every member individually and the congregation as a whole will do everything in their power to help with the task ahead. The congregation shall be named Society Ansha Amonium and consists of nineteen members who have signed their names hereunder:

L. England
E. Friend
Abraham Morris
David Rosenheim
J. R. Newman
L. Kelm
Avrom Glixman
Charles M. Wolf
Michael Cohen
Isaac Newman
Jacob Smith
L. Wolf

G. Friend
M. England
G. Molner
J. Weissberg
Abraham Newman
Morris Simon
Jacob Gilbert
Jacob Eisner
L. B. Simon
S. Schimmer
J. S. Rosenfeld
L. D. Markstein

INTERESTING EXCERPTS FROM OLD MINUTES OF THE TEMPLE BOARD

AUGUST 7, 1871—"A motion was made that the price of admission to our synagogue during R (Rosh a shona) and YK (Yum Kepur) be for strangers $1.00. Also that every lady whose husband is not a member shall pay $1.00 admission during R and YK."

"It was voted that the Annual Meeting of this Society be the last Wednesday in August, and that the method of notifying members be by posting a warrant on the meeting room door attested by the clerk."

SEPTEMBER 6, 1871—"It was voted that the names proposed tonight [for membership] be admitted for the old price of admission, $5.00 with the understanding that they subscribe to the Burial Ground fund.

JULY 7, 1872—"Mr. H. Goodman has proposed that the Society Ansha Amonium shall form a constitution—seconded by Mr. C. Wolf."

Constitution—Section 2—"In case of sickness of a member the congregation shall furnish a watch as a benefit, the president to appoint two members when it is necessary."

Section 5—". . . in case of a death of a member or any family of a member the Society should furnish a hearse and one carriage and also to do the burial of a stranger in case of necessity."

SEPTEMBER 7, 1873—"The following members then kindly offered to have their dues raised to the amounts opposite their respective names."

SEPTEMBER 6, 1874—". . . it was voted that the president should appoint a member who shall keep order during the services on the holidays."

NOVEMBER 6, 1874—". . . it was voted to insure our synagogue for three hundred dollars.

AUGUST 30, 1876—"The above officers were duly sworn in, no further business being transacted the meeting closed in peace and harmony."

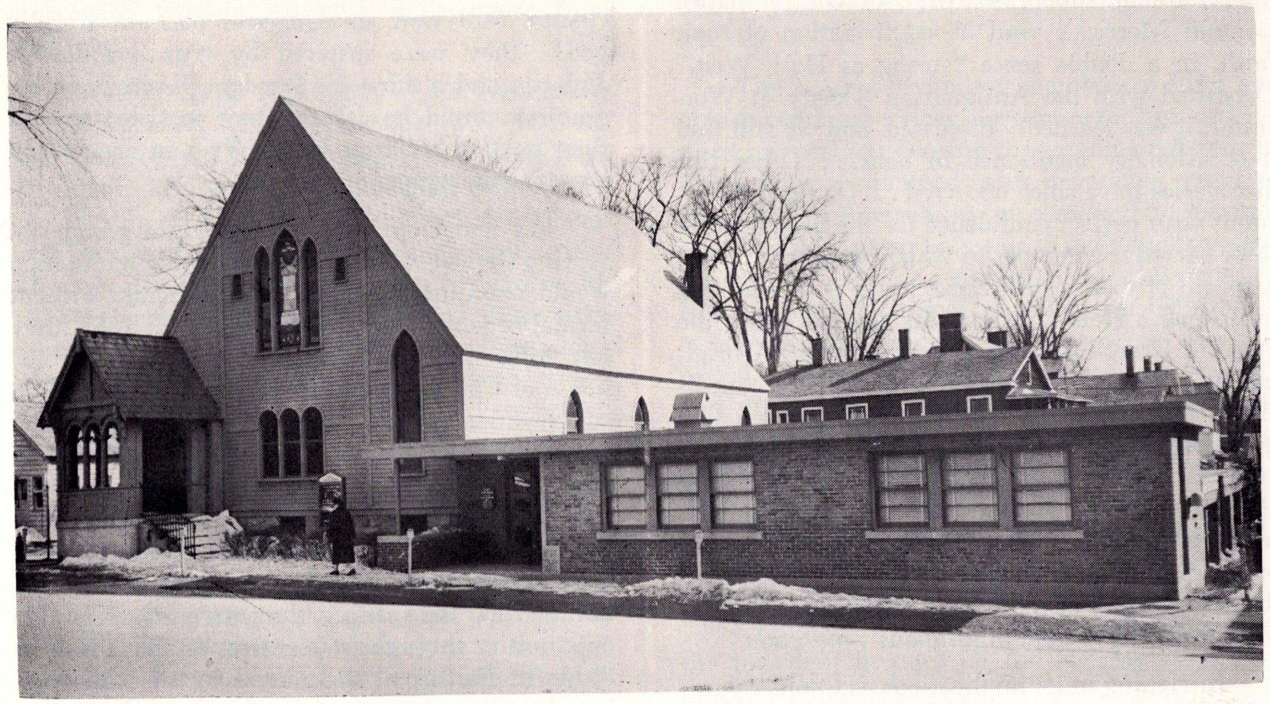
JANUARY 7, 1877—"It was moved and seconded that all those members who are in arrears from last general meeting shall be notified to pay at once their back dues or be expelled by next quarterly meeting."

MAY 6, 1877—"It was moved and seconded that the secretary should collect all donations from persons not residing in town before they leave town, carried."

JULY 3, 1887—"The subject of the Sunday School lectures was discussed at some length, and it was voted that a committee of two be appointed to confer with Mr. M. G. Rosenthal and see if he will not accommodate his lectures so that they will be in accord with the views of this society."

OCTOBER 2, 1887—"The question of letting the rooms . . . . to the Russians was at length discussed and it was moved and seconded that the rooms should not be occupied by them anymore was put to a vote and carried 7 aye and 3 nay. The secretary was . . . . requested to inform the President of the Russian Society of the above motion."

TEMPLE ANSHE AMUNIM 1927-1964



The old Temple was built as an Adventist church at the end of the nineteenth century. Society Anshe Amunim took over the building in 1927. The addition which housed the Social Hall and Classrooms was constructed in 1951.

THE HISTORY OF CONGREGATION ANSHE AMUNIM

by ROBERT G. NEWMAN

An elusive suggestion of the presence of Jews in what is now Pittsfield is related by Joseph E. A. Smith in volume I of his local history. "On Indian Hill in 1815," wrote Pittsfield's early historian, "Captain Joseph Merrick turned up with his plough a Jewish frontlet which, being opened, displayed the usual sentences of Hebrew scripture, beautifully inscribed upon parchment, which had been kept in perfect preservation by leathern casings. The theory that the American Indians are the descendants of the lost tribes of Israel had then many ardent supporters who, of course, hailed Captain Merrick's waif as confirmation of their faith, in a double sense "strong as Holy Writ." Deposited with the Antiquarian Society at Worcester, it was learnedly discussed, and we still find it occasionally mentioned in books . . . Other like discoveries have since occurred . . . One cannot account with perfect confidence for the dispersion of these sacred mementoes so widely among a people ignorant of their significance, but it is less difficult to assume a Hebrew shipwreck than to inject the blood of Israel into Algonquin veins. The aboriginal superstition of ascribing the power of a "medicine" or charm to whatever in civilized use was incomprehensible by savage simplicity is well known, and surely nothing would more probably acquire this mystic character than the curious frontlets which perchance some shipwrecked children of Abraham, miraculously preserved from the waves, may have been, by the wondering natives, observed to hold in religious veneration."

Intriguing in its implications as Captain Merrick's find may be, it seems prudent to leave to a cultural anthropologist of the future the question of whether the phylactery unearthed at Indian Hill was dropped by Jew, Christian, or native red man. Fortunately, we have considerable documented material more reliable than the story of the frontlet.

Turning to authenticated records, the history of Pittsfield Jewry properly begins a century ago in 1857, when Jews first came to live in a town about one-seventh its present size. Among the earliest settlers were the brothers Moses and Louis England and Joseph R. Newman. They were shortly joined by additional families, including several whose descendants are present members of the Temple. Some of their names were Wolff, Meyer, Lederer, Cohn, Friend, Molner, Rosenhein, Markstein, Lewis, Smith, Glazier, Kelm, Gilbert, Eisner, Rosenfeld, Beckman, Weisfelder, Glatner, Glixman, Simon, Maggo, Neumitter, Weisberg, Gatslick, Schier and Spiegel. Other names appearing often on the early records were Kahn, Muhlfelder, Rosenthal, Zander, Rosenbaum, Lyons, Dorfman, Spitzer and Mason.

Most of the men among the first Pittsfield Jews were peddlers, tailors and dry-goods merchants. Still new to America, poor in worldly goods, they were inspired by true devotion to Judaism and a thirst for freedom. From small beginnings, amid hardships, they persisted toward their goal of building Jewish lives in a new and strange environment.

For about twelve years the little group, observing Orthodox ritual as closely as their situation would permit, worshipped in their homes without formal organization. By November 14, 1869, they felt sufficiently well established to meet at the house of Charles Wolff on Jubilee Hill to found a congregation which they called Society Ansha Amonium. (The spelling has varied down the years. Later purists have been quick to point out that the piety of our forebears exceeded their proficiency in transliterating Hebrew, for they should have named their society Anshe Amunim). No matter what the spelling, they were to have ample opportunity through frequent times of stress to be "Men of Faith," as designated by the congregational title (perhaps suggested by Proverbs 20:6 or II Samuel 20:19).

The original officers were Edward Friend, president; Charles M. Wolff, vice-president; Louis England, secretary; Moses England, treasurer. Michael Cohn and Joseph R. Newman were trustees. According to the first book of minutes, the charter members numbered in all 25 heads of families.

Impelled by hope for civil emancipation and economic opportunity, most of the group, as their names imply, had emigrated from Germany or German Poland. The first minutes of the society's meetings were written in careful German script, in which language the congregation perhaps felt most at home. But from 1871, when Abraham J. Newman was elected secretary, the minutes were kept in English and in that year it was voted to translate the constitution and by-laws.

Coming from the German environment in which the seeds of Reform Judaism planted by Isaac Mayer Wise, Max Lilienthal, David Einhorn and their colleagues had begun to take root, it was natural that the first Jewish residents in Pittsfield should include some advocates of Reform. Although opposition was not lacking, in the late 1870s Society Anshe Amunim began to abandon certain aspects of Orthodoxy and to adopt forms of worship which seemed to its members appropriate for American life. The records of 1879 indicate that the services should henceforth be in accordance with *Minhag Amerika*, a departure from tradition.

Society Anshe Amunim, which consciously or unconsciously had been moving away from the provisions of its 1872 constitution that "The form of worship in this Congregation shall be Orthodox or according to the ritual of the Polish Jews," was now ready to modify its practices significantly. The minutes of a meeting held on September 14, 1879 to arrange for High Holydays observance contain the record of a vote that the approaching services "should be conducted in Reform style." The break with the past was now frankly acknowledged.

In voting to adopt new modes of worship, the little group of Pittsfield Jews was joining a growing segment of American Jewry which was convinced that religion could be made more meaningful by modernizing its expression. Opposed by most Orthodox rabbis in Germany, as at the Breslau rabbinical conference of 1846, the Reform movement crossed the sea and found fertile ground in the United States. It is a suggestive coincidence that in 1869, the year of our Temple's founding under nominally Orthodox auspices, a group of American rabbis was meeting in Philadelphia to enunciate many basic principles of American Reform Judaism to be adopted a decade later in Pittsfield.

In considering the history of Anshe Amunim it is useful to bear in mind that as the congregation moved toward liberal Judaism it could not represent all local Jewry. Recognizing the preferences of their Orthodox fellow-Jews, the members of Society Anshe Amunim materially assisted those who preferred the older forms of worship to establish two separate synagogues.

The first of these, Knesses Israel ("Gathering of Israel"), was organized in 1893. Today, with more than 300 members, it is Pittsfield's largest Jewish congregation. Originally Orthodox, the members voted in 1949 to affiliate with the Conservative movement. The other synagogue, Ahavath Sholom ("Love of Peace"), was founded as an Orthodox group in 1911 and continues to adhere to Orthodox tradition. Its present membership is over 100.

For the first two years after their organization the members of Congregation Anshe Amunim met in two small rooms in the home of Charles Wolff. Outgrowing these original quarters, they moved to the Renne Block on Fenn Street in the autumn of 1871. (Rent for the initial year of occupancy was $150). This was to be the congregation's home for ten years.

The process of finding members willing and able to conduct services grew more difficult as time went on, perhaps because those most proficient in ritual grew disinclined with advancing years to assume the responsibility of *chasan*. The minutes are filled with urgent appeals to individuals to lead the worship. The desperation of the congregation, still too small to support a rabbi, can be inferred as autumn followed autumn, bringing the perpetual problem of inducing someone to organize and direct the worship on Rosh Hashonah and Yom Kippur. Usually the services were led by the Wolff brothers, described by the congregation's principal modern historian, James M. Rosenthal, as "men of simple habits, high integrity, deeply devout, wedded to the way of traditional Judaism." Thus we read in the minutes of September 1, 1872, "The brothers Wolff were asked as a favor from the president to pray on the Holidays and they kindly volunteered to do so."

Such "volunteering" was sometimes impossible, however, and on September 5, 1875, "the president asked Messrs. Wolff brothers if they would *daven* on our Holidays and they kindly declined unless we could get no other man to *daven*." At this meeting the first steps were made toward securing a paid religious leader. With all the misgivings that such a decision undoubtedly created, the members voted after due deliberation to "try to get a man to *daven*," agreeing to subscribe an amount "not to exceed thirty-five dollars" for the purpose. Apparently they were successful, as subsequent minutes record the sums contributed.

In addition to attending Friday evening and Saturday morning services held intermittently and regular High Holyday services, the congregation lived in accordance with the charitable precepts of Judaism. The old minutes books tell a continuous story of quiet, responsible community spirit. The small society of neighbors assessed itself as unquestioningly for human emergencies such as "five dollars . . . to a stranger to get to Boston" or for taking turns in caring for a sick member as for routine expenses of cleaning the meeting rooms and buying prayer books.

The sociability of good times together was another vital part of early Jewish life in Pittsfield. Frequent gatherings were held to round out the congregational program, often featuring playlets written by Simeon D. Markstein, amateur musicales, group singing and "tableaus." Then as now, the women of the congregation provided bountiful refreshments for these forerunners of our present-day *oneg shabbats*.

Faithful to Jewish custom, the congregation assumed as one of its first obligations the acquisition of a suitable burial place for deceased members and their families. In 1871 a lot "two rods wide and 20 rods deep" was bought from the Pittsfield Cemetery Corporation for $250. The adjoining lot was added in 1875 at a cost of $400. Space for interments was first sold at the north end, a practice which was replaced by assignment of family plots based on the drawing of numbers by members in good standing.

With increasing numbers and improvement in their economic status, the members of Society Anshe Amunim felt an urge for congregational expansion in the early 1880s. This spirit manifested itself in several ways. In the fall of 1881 the congregation moved to rooms in the present City Savings Bank Building at the corner of North and Fenn Streets. Adullam Lodge, B'nai B'rith, was founded in the same year, drawing most of its membership from men of our congregation. (The lodge met in the Anshe Amunim rooms until the 1920s). In February 1882, the first resident pastor, G. E. Harfeld, was selected. Since he is originally referred to as "Mr. Harfeld," later as "the Rev. Harfeld," it may be inferred that the incumbent was not an ordained rabbi but was probably an experienced *chasan* who was judged capable of leading the congregation. His appointment as "*chasan*, teacher and lecturer" was "for one year from March 1st, 1882 under the following stipulations, viz.

1st. Services to be conducted according to *Minhag Amerika*.

2nd. Sunday School for religious instruction every Sunday. Hebrew lessons to be given twice a week.

3rd. Instructing and conducting a choir.

4th. Short lectures Friday evenings. Also a regular sermon once a month on Saturdays.

5th. Salary to be paid at the end of every month."

This ambitious program is of special interest in revealing a steady trend toward modernizing congregational procedure. Indeed, our forebears in the 1880s, blissfully unaware of the protocol prescribed by Reform Judaism of the present day, did not hesitate to refer to their "Sunday School" and their "minister," expressions which sound ultramodern to a congregation now accustomed to "Religious School" and "rabbi."

Probably the whole plan called for too much too soon, for 60 days later, on May 1, 1882, a special meeting was held "for the purpose of discussing charges against Rev. G. E. Harfeld." (If the unfortunate man had a first name, the fact is never disclosed in the society's minutes. Perhaps he did not stay long enough for the congregation to find out). He was asked to resign, and although the vote was reconsidered four days later, his name disappeared from the records. He was the first of many shepherds to find this an occasionally unruly flock. Not until 1921 did Anshe Amunim again attempt to engage a resident rabbi.

Also in the same eventful year the women of the congregation formed the Hebrew Ladies' Benevolent Society on July 28, 1882. This organization, which has undergone several changes in name, is the direct ancestor of our present Temple Sisterhood. Dedicated to good works, the society was established to practice benevolence by aiding the work of the congregation, caring for the sick and helping the poor.

The first officers were Mrs. Moses England, president; Mrs. Louis Wolff, vice-president; Mrs. Samuel Goldsmith, secretary and Mrs. Isadore Meyer, treasurer. Besides these officers, the charter members included Mrs. L. B. Simon, Mrs. H. Goldman, Mrs. J. S. Rosenfeld, Mrs. M. G. Rosenthal, Mrs. Lippman Kelm, Mrs. J. R. Newman, Mrs. Charles Wolff, Mrs. Morris Lederer, Mrs. M. B. Simon, Mrs. A. J. Newman, Mrs. E. Spiegel and Mrs. Jacob Eisner.

The lack of a regular school for the children caused concern, especially to their parents. After several unsuccessful attempts, a school of 50 pupils with six teachers was eventually established on June 12, 1887. The first record reads as follows:

"Sunday School organized this day. The meeting was attended by the Jewish residents of this town, who manifested much interest in the new departure and who very liberally subscribed a regular monthly payment towards sustaining the school. The following officers were elected for the balance of the year:

Mr. L. B. Simon, Superintendent
Mrs. Rosa England, Assistant Superintendent
Mr. J. S. Rosenfeld, Treasurer
Mr. A. J. Newman, Secretary and Collector
Mrs. H. Goldsmith, Assistant Secretary."

The prime mover in organizing the school was Marion Simon, later nationally known as Mrs. Caesar Misch. Rabbi de Sola Mendes conducted the first confirmation in 1889. In 1895 Mrs. Ellene Lederer became superintendent and devoted her energies for some 20 years thereafter to the religious education of local Jewish children.

Apart from worship at the High Holydays, usually led by the faithfully untiring Wolff brothers, religious services until the turn of the century were confined chiefly to occasional confirmations and sermons by visiting rabbis. The frequency of group worship gradually increased with the passing of the years, and again about 1900, as had occurred 20 years earlier, a resurgence of Jewish awareness developed.

As the congregation's needs multiplied, much thought was given to acquiring more commodious quarters. The members dreamed of a synagogue of their own, but hesitated to embark on plans that might be too elaborate for completion. At length, in 1900, it was voted to leave the rooms at the block on North and Fenn Streets and to relocate in the Melville Building at the corner of North and Melville Streets. This was the home of Anshe Amunim for the next 22 years.

In 1904 we joined the Union of American Hebrew Congregations. Since that time worship has been in accordance with the forms prescribed in the Union Prayer Book, compiled in English and Hebrew by the Central Conference of American Rabbis. Lacking a regular pastor, various members still had to lead the services. Those who most regularly accepted this pious responsibility during the early 1900s were Jacob S. Rosenfeld, Max G. Rosenthal and Simon M. Rosenthal. At the High Holydays, students from Hebrew Union College in Cincinnati officiated in the pulpit.

Society Anshe Amunim met to incorporate under the laws of Massachusetts on October 3, 1907 "for the purpose of the establishment and maintenance of the public worship of God in accordance with the principles and doctrines of the Hebrew faith." The meeting was held at the office of Noxon and Eisner and the signers of the agreement of association were Max G. Rosenthal, Samuel S. Levy, Harriet Meyer, Rosa Mason, Jacob S. Rosenfeld, Alfred S. Dorfman, Lippman Kelm, Morris Lederer, Abraham Spitzer, Simon M. Rosenthal and Abraham J. Newman. It is significant that two signers were women.

By now it was a matter of course that women as well as men shared the congregation's management, a long-standing fact of life made official by Article 6 of the new by-laws: "Women shall be admissible to full membership." Ever since 1869 the women had exerted a motivating force in the society's advances. It must have been a source of satisfaction now to be accorded equal status legally as well as actually.

Congregational activities followed a familiar pattern of occasional services conducted by the members themselves down to the year 1920-21, when a new generation with new ideas assumed leadership. Especially active were Simon and James Rosenthal, Michael L. Eisner, Morris Ziskind and George A. Newman. A series of services led by visiting rabbis quickened interest and attracted members. The Religious School expanded with George A. Newman as superintendent, assisted by a faithful corps of teachers including Mrs. Michael L. Eisner, Mrs. Morris Ziskind, Mrs. Nathan Finkelstein, Mrs. George A. Newman and Gerson M. Rosenthal. Others soon joined the teaching staff, among them Mrs. David Harawitz, Mrs. Samuel Swartz, Mrs. Peter Schiff, Miss Bertha C. Meyer and Miss Sadie Levin.

Outgrowing the Melville Block rooms, the congregation moved back to larger quarters in the City Savings Bank Building in 1922. Rabbi David H. Gross acted as pastor for about a year during 1921-22, followed by a short period of lay leadership combined with the occasional presence of transient rabbis.

Arrangements were soon made with Rabbi Stephen S. Wise to secure senior students to come to Pittsfield on weekends from the new Jewish Institute of Religion in New York City. These young men led Friday evening services, remaining over Sunday morning for the Religious School. The earliest to serve under this arrangement was Samuel Teitelbaum. He instructed the first in a series of confirmation classes which has since been continuous. Among his contributions was the development of another meaningful annual activity, the congregational Seder. It appears that during this period the members began to identify their Synagogue as "the Temple," as it has thereafter been known.

In 1925, the women established the Temple Aid Society as successor to the original Hebrew Ladies' Benevolent Society. Since then the organization has assumed responsibility for a large part of the congregation's charitable and social activity. Bertha C. Meyer became the first president of the reactivated group. The other officers were Mrs. Samuel B. Rothkopf, vice-president; Miss Carla F. Rosenthal, secretary and Mrs. Abraham Michelman, treasurer.

In the autumn of 1926, an event of far-reaching significance to the development of Temple Anshe Amunim, a senior JIR student named Harry Kaplan came to lead the congregation. He and his wife, Rebecca, immediately stimulated enthusiasm in congregational affairs. In rapid succession an option was taken on the former Advent Church at the Fenn and Willis Streets corner, Harry Kaplan was ordained, the Temple was formally dedicated on March 29, 1927, and the congregation had a building at last. Appropriately, the dedication sermon was preached by Rabbi Wise, Harry Kaplan's teacher, long a friend of Pittsfield's small Reform congregation. The presiding officer was George A. Newman, Temple president.

In assessing the change that occurred as the congregation worked with Rabbi Kaplan, a spirit of increased pride in our Jewish tradition seems to be the basic element. Probably it was the result of able leadership, a synagogue building, and a new feeling of personal identification with Anshe Amunim. The invigorated atmosphere drew previously unaffiliated Jews to the Temple, members were more willing to contribute time and funds, confirmations occurred regularly, there was renewed interest in social events and Sunday afternoon book reviews. In the early 1930s a Temple Men's Club was formed under the energetic leadership of Mayo Robinson.

The years 1927-1935 were fruitful ones for Congregation Anshe Amunim, and when Rabbi Kaplan left in the latter year to become Hillel Foundation director at Ohio State University his going was sincerely and universally regretted. Not the least of his achievements had been the notable progress made during his pastorate in improving understanding among Jews and Christians in the entire Pittsfield area.

As successor to Rabbi Kaplan the congregation chose Rabbi Saul Habas, who arrived in time to lead the High Holyday services in September 1935. Like his predecessor, he was a graduate of the Jewish Institute of Religion. His previous pulpit had been at Temple B'nai Israel in Natchez, Mississippi. Rabbi Habas ably carried on the congregation's program, continuing many recent projects and inaugurating new ones. During his term an increased emphasis on music enhanced the worship service, the Temple Aid Society joined the National Federation of Temple Sisterhoods (becoming the Temple Sisterhood) and the Men's Club grew in numbers and usefulness. A happy event of this period was the congregation's 70th anniversary, observed in May 1939. Rabbi Habas left an actively functioning congregation and a flourishing religious school when ill health unfortunately made it necessary for him to resign in the summer of 1943.

By autumn of that year, Rabbi William M. Kramer, a recent JIR graduate, came to fill the vacancy in our pulpit. It was wartime. In October the congregation prayerfully dedicated an armed forces plaque bearing 37 names, a list which grew to 55 before the war ended. The lives of all were spared. Our only service casualty was Dr. Stanley J. Cohen, First Lieutenant, Army Medical Corps, who died in Korea during the post-war occupation.

Rabbi Kramer was succeeded in September 1944 by Rabbi Maurice T. Galpert, also an alumnus of the Jewish Institute of Religion, who remained for two productive years. From September 1946 until February 1947 the congregation functioned without a rabbi, under the devoted leadership of Mayo Robinson.

Rabbi Benjamin Bernfeld, a graduate of Hebrew Union College, Cincinnati, recently released from federal service as an Air Force chaplain, served our congregation for a few months in 1947. His successor was Rabbi Solomon E. Cherniak, who had pursued his rabbinical studies at the Jewish Institute of Religion and had been a Navy chaplain. During his second year with us Rabbi Cherniak directed programs in observance of our

80th anniversary, notably a special service of commemoration in April 1949. Rabbi Cherniak left in the autumn of that year to lead a congregation in Mobile, Alabama. He had been the fourth rabbi of Congregation Anshe Amunim in a period of six years.

The Temple regretted these frequent changes in its pulpit, hoping to enjoy again the continuity of leadership it had known between 1926 and 1943.

Rabbi Perry E. Nussbaum, a graduate of Hebrew Union College who came to us after a tour of duty in the Army Corps of Chaplains and service at Temple Emanuel, Long Beach, New York, achieved much during four years as our rabbi. Following his appointment in March 1950, our membership grew, as did the Religious School's enrollment. A Pittsfield Interfaith Team was organized, consisting of the rabbi, a Protestant minister and a Catholic priest, dedicated to the improvement of group understanding. Rabbi Nussbaum's major achievement was his work in stimulating the congregation to undertake construction of a $50,000 meeting house adjoining the Temple.

Begun in March 1951, the cornerstone was laid by President Nathaniel R. Herbits in a ceremony held on April 29, 1951. (Archaeologists of a future age may be intrigued by the various documents enclosed in a metal box inside the cornerstone). The functional brick structure, connected with the original building, added 1,200 square feet of much needed space. The old meeting hall's area was doubled by the addition of a new auditorium. Other new facilities included four classrooms, a convertible classroom and stage, a library (artistically panelled by Men's Club members), an office for the rabbi, coatrooms and a renovated kitchen.

The completed meeting house was dedicated by Rabbi Nussbaum on September 7, 1951. It was especially fitting that the guest preacher was Rabbi Kaplan, then in his sixteenth year as director of the B'nai B'rith Hillel Foundation at Ohio State University. Other participants in the exercises were Nathaniel R. Herbits, the Rev. Christian B. Jensen of the First Baptist Church, the Rev. John Gratton of the First Congregational Church and Rabbi Nathan H. Reisner of Congregation Knesses Israel. Charles L. Pincu was chairman of the building committee and James I. Sandler headed the furnishing committee. The architects were Hampson and Fisher; the contractor, Ernest J. Cramer.

When Rabbi Nussbaum ended his pastorate in July 1954 to go to Jackson, Mississippi, he left the congregation well organized in the most nearly adequate synagogue building it had known.

In September 1954 we made the acquaintance of our present leader, Rabbi Harold I. Salzmann, and his good wife, Audrey. An alumnus of Hebrew Union College—Jewish Institute of Religion, he had just completed service as an Army chaplain, having previously been rabbi of the combined congregations of Temple Judah and Beth Jacob, Cedar Rapids, Iowa. From the beginning, an understanding was established between rabbi and congregation which has steadily grown and deepened. Rabbi Salzmann ministers to about 200 members and their families and supervises a religious school of about 150 boys and girls, with Theodore Herberg as principal. The appointment of Mordecai Bauman as cantor in 1958 had added traditional warmth to our services. Under the Rabbi's capable and friendly guidance the congregation has developed new vitality which has produced advances of the type that have, perhaps coincidentally, occurred at intervals of approximately 20 years since the early 1880s.

The gift of the Simon England family property to the congregation in 1959 presented fruitful prospects for further expansion of Temple facilities, which again had been outgrown. A fund-raising dinner, a building fund campaign and a 90th anniversary dinner in November 1959, followed by a Gay Nineties party in January 1960, invigorated congregational spirit and stimulated donations for a new Temple to be erected at the Broad Street and Wendell Avenue site. In June 1960 Henry L. Blatner of Albany was engaged as architect, his plans being approved by the congregation in December of that year. The three-level building, strikingly modern in conception, was designed to seat over 700 and to accommodate a religious school enrollment of up to 300 children.

On February 12, 1961 the congregation sponsored a unique program in inter-faith understanding, an all-day seminar on Judaism at the First Methodist Church. This was described in the religious press as the first time in the nation that a Jewish congregation was invited to present a day of religious instruction for the adults and children of a Christian church. The Temple youth group, PFTY (Pittsfield Federation of Temple Youth) was host to Temple youth groups from Brookline, Wellesley and Hingham at a weekend gathering in October 1961. Formation of a Temple Couples' Club was another noteworthy event of the year.

Contracts for the new Temple were awarded for a total of $320,000 on November 16, 1962 to MacFarland Construction Company, Inc., Harland B. Foster, Inc., Collins Electric Company, Inc. and Dick Marsh Plumbing and Heating Company, Inc.

Following the resignation of Temple president Burton V. Coplan, who had left Pittsfield, Theodore Herberg was elected president on February 13, 1963, a position in which he continues to serve. An innovation on April 9, 1963 was the Congregational Seder for the Second Night of Passover. On Sunday morning, April 21, a significant event took place when 300 persons attended groundbreaking ceremonies at the site of the new Temple.

The congregation lost its devoted organist for 27 years when Irving C. Bullock died June 17, 1963. His post was filled by the appointment of the present organist, Robert P. Blafield.

On the tragic occasion of the assassination of President John F. Kennedy, special memorial services were held at the Temple on November 22, 1963.

Concluding a long series of orthographic changes, the congregation formally adopted the spelling ANSHE AMUNIM at the 1964 annual meeting, a version that apparently satisfied even the most meticulous Hebraists. On January 29 the Temple Brotherhood was reorganized under the interim leadership of Donald S. Feigenbaum, a permanent slate of officers with Milton J. Gordon as president being elected a few months later. Harold N. Hopkins retired as building superintendent in the same year, being replaced by James Zaiken.

The first service in the new Temple was a Sabbath Eve Chapel Service on July 3, 1964, followed by the Service of Transference on August 30 with Rabbi Harry Kaplan as guest speaker and the Service of Dedication of the New Temple on Rosh Hashonah Eve, September 6, 1964.

Society Anshe Amunim has come far in three generations since the founders met in faith and hope to establish our congregation. As we look forward from midway in the final decade leading toward the centenary, the opportunity to justify their hope by our own faith and works is an insistent challenge.

PURIM✳ENTERTAINMENT

—BY THE—

Hebrew Sunday School,

—TO BE HELD—

Wednesday, March 24, 1897—7.30 p. m.

AT OSCEOLA HALL.

PROGRAM

PART I

Piano Solo—Queen of the Fairies	Master Sidney Lederer
Recitation—Greeting	Harry Siegel

Dialogue—GOOD BY

Janet Levy, Stanley Rosenfeld, Clara Ellick, Eva Berkowitz, Margery Simon, Leo Meyer, Sadie Goldstein.

Recitation—A Dear Little Girl	Rose Rosenthal

Dialogue—WHICH IS THE BEST?

Ruby Rosenfeld, Clara Siegel, Lena Berkowitz, Pauline Meyer.

Recitation—The Boys we Need.	Sallie Eisner
Recitation—The Candy Pull.	Fanny Goldstein
Piano Duet—Charge of the Uhlans.	Misses Wolff and Meyer

Dialogue—WELCOME

Norman Wolff, Esau Frish, Gerson Rosenthal, Abe Berkowitz

Recitation—Entertaining his Big Sister's Beau.	Josie Goldman
Recitation—That Line Fence	Lizzie Frish
Recitation—March.	Zeno Rosenfeld
Recitation—The Little Girl who Tries to Mind.	Carrie Eisner
Recitation—Pat's Mistake.	Albert Lederer
Recitation—Capers of the Little Candy Kings.	Rachel Goldstein
Recitation—Fred's Pocket	Ralph Goldman
Recitation—Grandpa's Spectacles.	Lillie Wolff
Recitation—Trouble of a Wife	Dora Rothkoph
Recitation—The middle one of them.	James Rosenthal
Recitation—Mama's Help.	Sadie Goldstein
Recitation—Jane Jones.	Milan Wolff
Piano Solo—Cleveland's Love and Luck March.	Miss Bella Kelm

Dialogue—THE CENSUS TAKER

Mrs. Norton, a country woman,	Ada Eisner
Samantha, her daughter,	Bertha Eisner
Bill, her son,	Clarence Lederer
Mrs. Harris, a neighbor,	Etta Berkowitz
Census Marshal, an appointed officer,	Harry Meyer

Vocal Solo—The Broken Pitcher.	Miss Bertha Meyer

PART II

Tell Your Wife

A FARCE IN THREE ACTS.

CHARACTERS

Fanny Joyce, wife of the doctor,	Miss Bella Kelm
Alice Ogden, her cousin,	Miss Theresa Goldman
Edith Harrington, friend of Alice,	Miss Ada Wolff
Hannah Ellis, Mrs. Joyce's companion,	Miss Gertrude Simon
Morton Ellwood, in love with Edith,	Master Sidney Lederer
Doctor Joyce,	Master David Goldman
Pulsifer, his secretary,	Master Simon Rosenthal

Between first and second acts—
Piano Duet, "Chasing the Lion,"
by Misses Nellie and Bella Kelm.

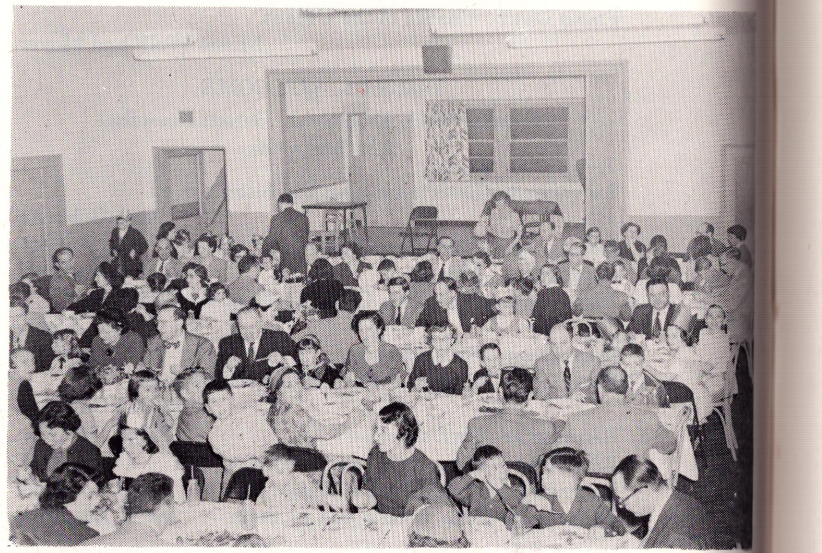
Between second and third acts—
Reading, "The Bishop and the Cow,"
by Miss Gertrude Simon.

RABBI HAROLD SALZMANN

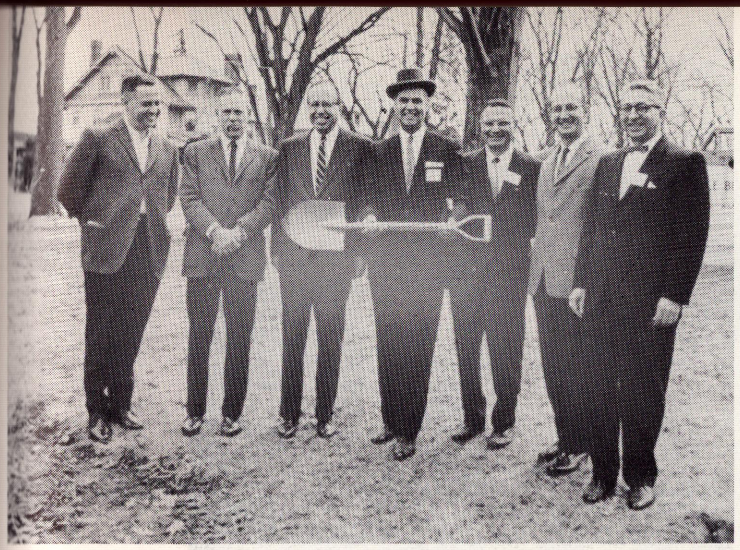
MISS ISABELLA KELM

TEMPLE PERSONALITIES AND ACTIVITIES

FUN AND GAMES — 1951



FAMILY NIGHT SUPPER — 1952



A NEW TEMPLE BUILDING
FOR
SOCIETY ANSHE AMONIM
ARCHITECTS
BLATNER AND WILLIAMS
GENERAL CONTRACTORS
McFARLAND CONSTRUCTION CO.
HEATING CONTRACTORS
HARLAND B. FOSTER INC.
ELECTRICAL CONTRACTORS
COLLINS ELECTRIC CO.
PLUMBING CONTRACTORS
DICK MARCH PLUMBING & HEATING CO.

BUILDING COMMITTEE

A survey by Joseph Gross and Jack Paley was conducted in 1956 to explore the future growth potential of Temple Anshe Amunim. On July 1, 1957 the survey reported that there were two major critical areas: (1) a shortage of adequate classrooms for the religious school, (2) a lack of adequate seating in the sanctuary to accommodate full congregational attendance.

The survey went on to suggest two possible solutions. The congregation could either vote to expand the Fenn Street Temple or they could vote to build a new Temple. An architect from the Union of American Hebrew Congregations, Fritz Nathan, prepared a report on expanding present facilities, but found that even after the expansion the facilities would be totally inadequate even for the present membership. To build a new Temple, the other solution, the congregation needed land. Toward this goal, Jay Rosenfeld approached the Berkshire Life Insurance Company who owned land on William Street, but the asking price was too high to warrant further consideration.

On November 22, 1957, Dr. Morris Taylor, president of Temple Anshe Amunim called a special congregational meeting at which time the entire congregation was informed of the woeful inadequacies of the Fenn Street physical facilities.

Following this, another special meeting was held on May 2, 1958, at which time the membership voted to purchase the properties adjacent to the Temple both on the Fenn Street and Willis Street sides. A special committee under Ned Herbits was appointed to approach the owners of the land. Negotiations to purchase the necessary land were begun with the many owners of the land, several of whom wished to sell, while others were unsure.

In the fall of 1958 several members of the congregation made a visit to a newly built temple in Lawrence, Massachusetts where they consulted with Herbert Glassman, architect of Gilbert Associates of Lowell. It was here that the germ to build a new building was planted. To build a new temple in Pittsfield now seemed within the financial capabilities of our Congregation.

Then on March 11, 1959 at the monthly board meeting, the course that the congregation was to take suddenly crystallized. It was announced that the Simon

England and Alan Blau families were willing to present the home and land on Wendell Avenue to the Temple provided that a building campaign would follow. The board passed the following motion: "That the generous offer by the Simon England and Alan Blau families of the gift of the Simon England, Sr. property at #186 Wendell Avenue be accepted with the understanding that such acceptance will be a binding committment on the congregation to undertake a fund raising campaign for the construction of new congregational facilities." At a special congregational meeting on March 29, 1959 the entire congregation approved this motion.

The Karmatz fund-raising organization from Philadelphia was hired to direct a building fund campaign in the fall of 1959. Under the chairmanship of Samuel Boxer the congregation by December 9 had pledged $220,350.

By the following January William Pomerantz was appointed chairman of the Building Committee. By June the Building Committee had hired Henry Blatner, an architect from the firm of Blatner and Williams in Albany, New York, to draw up plans for the new Temple.

Through many long hours of committee work, of conferences with Mr. Blatner, of trips to various cities to see other newly built temples and synagogues, plans for the new Temple finally emerged by 1962. Bids were opened in August but the frustrations and disappointments of many years were not over. The bids were too high. Back to work went both Mr. Blatner and the Building Committee. Refinements were made, revised plans were drawn up and again submitted for bids. On November 9 the bids were opened and the MacFarland Construction Co. of Albany was offered the general contract to build a new Temple at a cost of $320,000.

The old Simon England home was demolished in the spring of 1963. Ground breaking ceremonies were held on Sunday, April 21, 1963. The first event in the new building, an informal Sabbath summer service, was held on Friday, July 3, 1964.

Seated, left to right: Mrs. Alfred Korkin, Mrs. Richard Kaufman, Mrs. Joseph Handler, Mrs. Morton Brilliant, Mrs. Arthur Maislen, Mrs. Nathaniel Herbits, Mrs. Alan Solin. Standing, left to right: Alfred Korkin, James Sandler, Mervin Wineberg, William Pomerantz, Henry Halperin, Jack Paley, Dr. Harry Handler, Alan Solin.

BUILDING COMMITTEE

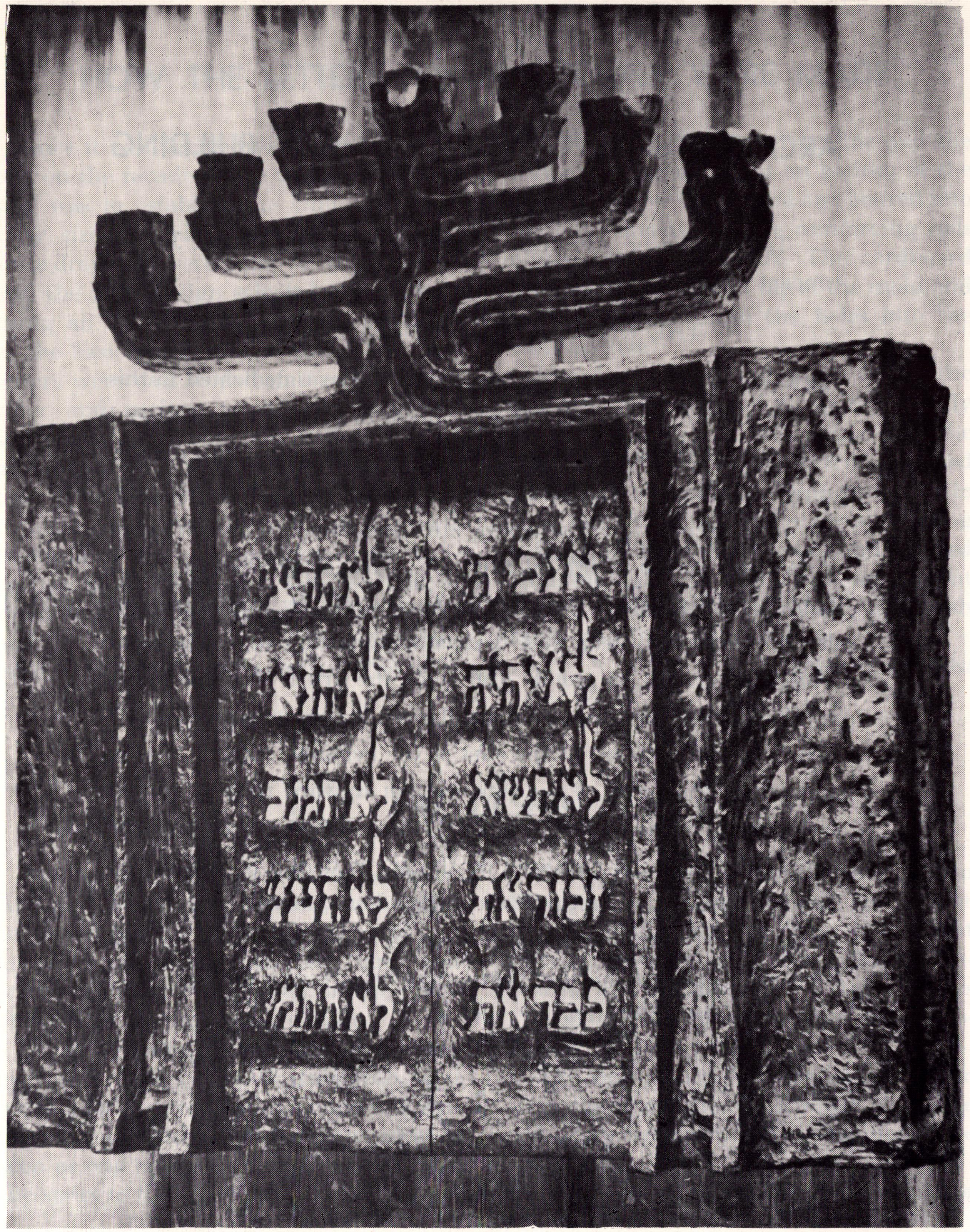
WILLIM POMERANTZ, *Chairman*
SAMUEL BOXER
MRS. RICHARD BRANDT
SIDNEY BUCKHEIM
DR. HARRY FIERMAN
HENRY HALPERIN
DR. HARRY HANDLER
NATHANIEL HERBITS
MRS. RICHARD KAUFMAN
ALFRED KORKIN
MRS. ALFRED KORKIN
DR. ARTHUR MAISLEN
JACK PALEY
JAMES SANDLER
ALAN SOLIN
MERVIN WINEBERG

RITUAL ART COMMITTEE

MRS. ARTHUR MAISLEN, *Chairman*
ALAN BLAU
MRS. MORTON BRILLIANT
MRS. ROBERT BRISKIN
HENRY HALPERIN
MRS. JOSEPH HANDLER
MRS. NATHANIEL HERBITS
MRS. DAVID KAGAN
JULIAN LICHTMAN
MRS. DANIEL SECUNDA
MRS. ALAN SOLIN

LIBRARY

RABBI'S OFFICE


אנכי ה
לא יהיה
לא תשא
זכור את
כבד את
לא תרצח
לא תנאף
לא תגנב
לא תענה
לא תחמד

THE HOLY ARK *designed and created by Emanuel Milstein*

ARCHITECTURAL CONCEPT OF NEW BUILDING

Temple Anshe Amunim evolves from Fundamental Jewish concept which stresses

THE UNITY AND ONENESS OF GOD

Each and every component of Anshe Amunim is dedicated to this concept. Although the traditional houses of prayer, learning and assembly occur within the complex, the single unified mass stresses unity and oneness. The wedding of the building to its sloping site not only strengthens this feeling but illustrates the Jewish belief of the importance of life on earth . . . THE DEED IS GREATER THAN THE CREED . . . Simplicity and clarity of design and detail reflect the clear and understandable Jewish concepts of which we are all so proud. And since the ark is the one single requirement for holding a service, the ark is predominant and can never be compromised in the eyes of the beholder since it always appears as the focus of the interior. An upward path of travel, symbolic of the journey of Moses up Mount Sinai to receive the tablets of the law, is climaxed by the ark with the Tablets of the Law incorporated therein. The circular dome, another symbol of oneness, hovers above the sanctuary and allows a view of the sky from an otherwise enclosed space, thereby stressing nature as the creation of the Almighty.

—Henry L. Blatner, *Architect*

HOW THE LETTERS FOR THE TEMPLE WERE MADE

Once it was decided to use Hebrew letters on the facade of the temple, the next step was to establish the kind of letters, their size and placement. A number of scale drawings were made for this purpose and the final design selected and refined using an ancient fifth century alphabet as the basic form. At the same time, test letters were cast to determine the proper color and surface treatment. Now full scale letters were cut out of stiff cardboard and hung on the temple to determine their final placement. Holes were drilled through the letters into the brick wall to establish the exact position of the supporting bolts. Now large sandboxes were made, the sand wetted and packed down, and the cardboard letters pressed into the sand to give the correct outline. The sand was dug out of the letter outline and the surface textures formed on bottom of the mold. Concrete was mixed and poured into the letter molds and the reinforcing rods placed into the mixture. The cardboard letters were placed on top of the mold and bolts pushed through the holes into the wet concrete.

In order to insure the proper curing the cast letters were hosed down twice daily for three weeks and then dug out of the sand. Since the larger letters weighed around 300 pounds, a crane was used to hoist the letters into place; the supporting bolts going through the wall and secured from the inside. The final step was to paint a coat of silicon on the letters and wish them good luck and long life.

—Lee Hirsche, *Artist*

ARK DESIGN

My design for the ark for Temple Anshe Amunim of Pittsfield, Massachusetts was conceived within the framework of the architectural space of the sanctuary and of the architect's expression, of the unity of Judaism, in the temple design.

To be a strong focal point, and to express this unity, the ark, menorah, and eternal light were formed as one self contained composition. This composition is seen as one enters the temple and climbs the stairs to the sanctuary.

Rabbi Salzmann's studies have shown that in the original temple the center branch of the menorah was always kept burning as the eternal light. This is symbolized by the illuminated stained glass "jewel" in the center branch of the menorah.

The lines of the hebrew letters, of the Ten Commandments, sculpted into the ark doors are abstracted in the lines of the menorah.

—Emanuel Milstein, *Sculptor*

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DEDICATION EVENTS

SUNDAY, AUGUST 30, 1964

10:00 A.M. Service of Transference
Farewell Service at Old Temple
Procession of the Scrolls of the Torah by Motorcade From Old to New Temple
Implacement of the Scrolls of the Torah at New Temple
Collation Refreshments in Social Hall

SUNDAY, SEPTEMBER 6, 1964

8:00 P.M. DEDICATION OF SANCTUARY
Dedication Reception

FRIDAY, SEPTEMBER 18, 1964

8:00 P.M. RELIGIOUS SCHOOL SERVICE
Service Commemorating the Seventy-Fifth Anniversary of the Religious School

SATURDAY, SEPTEMBER 26, 1964

6:30 P.M. DEDICATION BANQUET

SUNDAY, OCTOBER 4, 1964

2:30 P.M. OPEN HOUSE

SANCTUARY OLD TEMPLE

PRESIDENTS OF TEMPLE ANSHE AMUNIM 1869-1964

Unfortunately gaps exist between 1890 and 1920.

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Dear Members of the Congregation:

The Pittsfield Co-operative Bank considers it a pleasure and a matter of civic pride to be represented in this dedicatory book, marking so great an occasion.

It is a coincidence that the Temple and this bank are having a special celebration in 1964. The Temple reaches the peak of 95 years of religious service to Pittsfield; The Pittsfield Co-operative Bank celebrates its 75th Anniversary of banking service - both, all will agree, with praiseworthy records.

We of the bank offer best wishes and sincere congratulations to Rabbi Salzmann and to the entire membership of the Temple Anshe Amunim for the great achievement in the erection and completion of the new Temple and Religious School.

Yours very truly,

S M Smith

President

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PER ANNUM
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May the Congregation of Temple Anshe Amunim receive inspiration and devotion from the now completed Temple.

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In Honor of

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October 24, 1964 *18 Cheshvan 5725*

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Pittsfield News

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"WE HAVE BUILT A HOUSE for the name of the LORD, the God of Israel. And have set there a place for the ark, wherein is the covenant of the LORD, which he made with our fathers."

"IT IS A GOOD THING to give thanks unto the LORD, and to sing praises unto Thy name, O most High."

These quotations from the Holy Scriptures were selected by England Brothers.

Behold, bless ye the Lord,
all ye servants of the Lord,
That stand in the house of the Lord . . .
Lift up your hands to the sanctuary,
And bless ye the Lord.
(Psalms 134: 1,2)

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On this dedication of the magnificent new Temple Anshe Amunim building, The Berkshire Gas Company is proud in having been selected to furnish the major fuel requirements. Congratulations to the Temple Congregation and best wishes for the years ahead.

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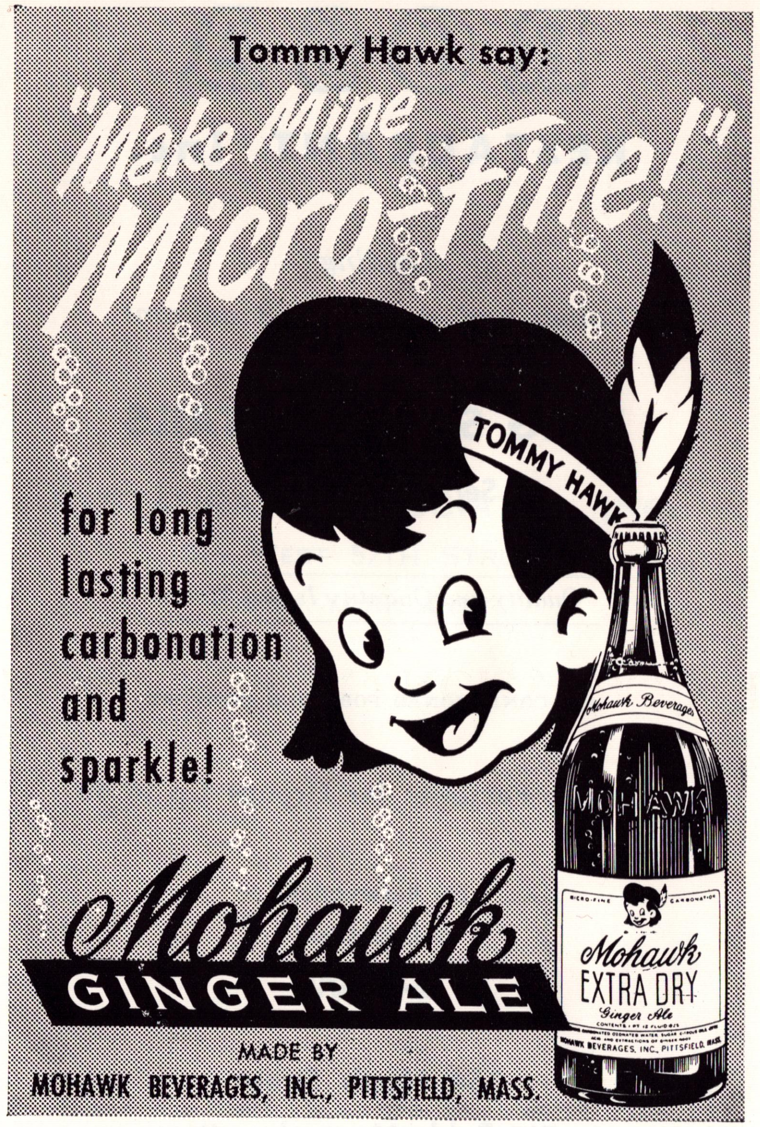
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The entire staff of Lee Savings Bank joins in extending its heartiest congratulations to Temple Anshe Amunim on the opening of their beautiful new Temple and Religious School Building in Pittsfield. This occasion certainly represents a most significant milestone in the forward progress of a fine Congregation which, as one of the oldest in New England, has been serving the Pittsfield area since 1869.

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"O Lord, our Lord! How glorious is Thy name in all the earth!"
(Psalm 8:2)

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